

THE
CHRISTIAN HERALD.

VOL. II.] Saturday, December 14, 1816. [No. 12.

A COSTUME BECOMING EVERY SEASON, AGE, SEX,
AND CONDITION.

"Be ye clothed with humility," and have *"the ornament of a meek and quiet spirit, which is in the sight of God of great price."*

This is the most graceful, becoming, and at the same time, novel costume that has ever solicited public patronage. The mantle is of the most exquisite hue and delicate texture, tastefully decorated with the above mentioned costly brilliants, and will be found to unite every advantage of utility and elegance. This dress is suitable to all seasons, and is considered equally becoming to the young and the old. It possesses extraordinary durability; is less liable to take a soil than any other material, and retains its freshness and novelty to the last. It falls over the person in the most graceful folds; and is so adjusted as to veil every blemish, and set off the least favourable figure to the best possible advantage. The colour usually preferred for this costume is invisible green, which casts the most delicate shade upon the whole form, and produces an effect altogether indescribably agreeable and prepossessing. Nothing can be more tastefully imagined, than the ornament with which this mantle is finished, and although pronounced by the best judges to be of immense value, they may be obtained upon very reasonable terms. The jewel is so delicate in its hue, and so chaste and simple in its workmanship, that it has been mistaken by unskilful observers for an ordinary pebble: but connoisseurs instantly recognize it, and allow it to be "more precious than rubies." Notwithstanding the many recommendations it possesses, this dress has never become common, although universally approved. It was once worn as a royal robe, and has ever since been held in high estimation and general use, among the true subjects of the great Prince who first introduced it.

The figurative language of the Bible will always allow of the most plain, practical, and literal interpretation. When our Lord, for instance, relates the parable of the merchantman seeking goodly pearls, who sold all that he had to obtain one of great price, we are not to regard it as a fable with which we have no concern. It intimately regards us all; and the meaning is simply this, that eternal life is of such incalculable value, that it is infinitely worth our while to part with every thing that must be sacrificed to its attainment. The merchant sold his all to gain one pearl; but,

by this means, he would ultimately enrich himself; he acted wisely, for "the children of this world are, in their generation, wiser than the children of light." In like manner, whatever we may resign of present pleasure or advantage with a view to our eternal welfare, will prove so unspeakably advantageous in the end, that nothing but the grossest blindness and inattention to our interests, could make us unwilling to do so.

The language of the apostle Peter, quoted above, is no less plain and practical in its import. The apparel he recommends, is no fancy dress which we are not really expected to wear. On the contrary, we may,—we *must*, if we are Christians, be thus clothed with humility, and have this ornament of a meek and quiet spirit. Some of our young readers would probably hear with considerable interest, that the most becoming dress and brilliant jewels ever worn, were offered for their acceptance. Now, this is truly the case. Clothed with humility, and adorned with a meek and quiet spirit, they would be more beautifully attired than with richest and most costly array. It might then be said of them also, that "Solomon in all his glory was not arrayed like one of these." Who then will turn away disappointed from such a gift, and think some sparkling bauble more desirable! Oh! remember *in whose sight* this ornament is of "great price." It is well to pause and reflect closely upon such an assertion as this. Many such passages of Scripture are, it is to be feared, passed over with slight attention, and their force and beauty little perceived. Many, perhaps, who spend some precious hours every day in reflection upon their outward decorations, have never stopped to meditate upon this striking declaration, *in the sight of God of great price*: He who forms the most accurate and impartial estimate of the true and comparative value of all things. He who formed and gave their lustre to those shining gems we so greatly admire, is fully aware of whatever beauty and value they possess. Yet, He who created all these things, says, "not with gold, and pearls, and costly array," but "with the ornament of a meek and quiet spirit." It is not our present intention, to enter upon that part of the subject to which the words just quoted would afford so suitable a text; nor to inquire how far the expression "not with gold and pearls, &c." may be supposed to imply a direct prohibition of that showy style of attire. That they condemn the excessive attention paid to appearance which so greatly prevails among professing Christians, cannot, however, be doubted. But our present purpose is to recommend that "inward adorning of the mind," which is here described. Indeed, there is little fear, that they who eminently shine with these inward graces, will be prone to excess in external decoration. Humility, whose chief characteristic it is to be contented to pass without observation, will surely, seldom be found arrayed in those ornaments which expressly ask for it. There may be some, however, who, though not destitute of this Christian grace, yet conform too much to the customs of

those around them in these respects, merely from want of a due consideration of the subject.

"Be ye clothed with humility." There is a grace in the very word; an attraction, which, they who feel not, must be as destitute of true taste as of right principle. There is no age to which it does not belong; but to the young, how eminently becoming! Vanity ever betokens ignorance, ignorance of ourselves. It is those who have risen to the noblest heights of knowledge, natural and moral, that have ever sunk the lowest in self-estimation, while the little school-girl who has just learned to twirl a globe round on its axis, is inflated with self-conceit. Sir Isaac Newton was among the humblest of men. But if this disposition be inconsistent with true philosophy, how much more so with real religion. Humility is the very foundation of Christianity: we must be abased, before we can be exalted; and our highest exaltation must, at last, consist in the depth of our humiliation. He who is the "High and the lofty One that inhabiteth eternity," exhibited during the whole period of his abode on earth, a perfect pattern of this virtue. He not only "was found in fashion as a man," but "took upon him the form of a servant;" and let us remember, that he set us this example, in order "that we might follow his steps." When we are conscious of the swellings of pride on the risings of vanity, let us think of the Lord Jesus Christ, endeavour to realize his appearance, his manner, and to ascertain what conduct or feelings he would recommend on the present occasion. Above all, let us remember, that however we may imagine the secret workings of our vain hearts to be concealed from those around us, (though even this is rarely the case,) His eye beholds them all, and with what sentiments we are fully informed, "The Lord resisteth the proud;" and "the proud he knoweth afar off. Be ye clothed with humility;" there is a peculiar beauty in this figure. It is to cover us completely like a garment, and without it we must never appear. This simple attire need fear no injury. A person walking the streets in delicate and costly clothing, is perpetually in danger of its being soiled and torn; while another, in plain garments, may go about without fear of inconvenience from the common accidents to which he is exposed. So a vain showy mind is continually exposed to pain and mortification, from which another, of an humble unassuming temper, is perfectly secure. The freedom, ease and tranquillity he enjoys, can, indeed, scarcely be conceived of by one of an opposite spirit; and the garments of humility are armour as well as clothing. They form an invulnerable covering, which malice itself cannot penetrate.

"He that is down, need fear no fall,
He that is low, no pride;
He that is humble, ever shall
Have God to be his guide."

Bunyan's shepherd boy sang sweetly when he sang thus. And what is this ornament on which we ought to set so high a value?

A meek and quiet spirit. And Oh! what a different world it would be, if this heavenly jewellery were to become fashionable! but alas! how rarely do we see it worn! we hear much outcry of wrong, insult, ingratitude. The peace of every private circle is interrupted, more or less, by some petty contention. And here is a simple means which would heal every breach, calm every storm, allay every irritation. There is a certain temper called spirits, in some young people, which is very much opposed to meekness and quietness. The very terms, indeed, would probably excite in them a smile of contempt. But this would only prove them to be unacquainted with the nature of true dignity and real manliness. That the most perfect dignity of character and manner is consistent with these virtues, is manifest in Him who was beyond all others, "meek and lowly in heart." While that spirit which such young folks so greatly admire, would, upon investigation, be found to be made up of the most mean and pitiful qualities, and to proceed from the most contemptible species of vanity. But, can it be necessary to insist on the excellence of those tempers which the Bible itself recommends? Can that be mean, unmanly, or of small value, which, in the sight of God, is of great price!

Every word of God is true. It is therefore true, however reluctantly we may be disposed to admit of it, that even a child, who subdues a rising fit of passion, or submits patiently to some little grievance that he felt disposed to resist, is a greater hero than the most mighty conqueror that ever lived. For "he that subdueth his own spirit is greater than he that taketh a city." Do we need inducements to cultivate this temper? Let us make the trial for one day, let us be peaceable, meek, forbearing, submissive, determining not to be provoked by provocation, and see if that day will not be more productive of happiness to ourselves as well as to all around us, than another in which rights have been maintained, privileges asserted, insults returned, and wrongs ever so successfully revenged. This, indeed, must be the case, because holiness and happiness, our duty and our interest, are inseparably connected.

Let our young readers thus, while they endeavour to repress that inordinate attention to external decoration which so generally prevails, be ambitious to win and wear this choice array, these precious ornaments. Let them "learn of Him who was meek and lowly in heart, and they shall find rest to their souls."

THE TWELFTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

(Continued from page 164.)

The proceedings in Russia, for extending the circulation of the Holy Scriptures, are entitled, from their magnitude and importance, to particular notice; and your Committee regret the necessity of confining their Report to a brief and general statement of them.

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Of the thirteen editions of the Scriptures, in whole or in part printing in Russia at the period of the last General Meeting, eight have been completed, the remainder are in progress, and some nearly finished, making altogether, at least, 110,000 copies, now actually in the press.

The Gospel of St. Matthew, in the Calmuc dialect, translated and printed at the charge of the British and Foreign Bible Society, was the first book ever printed in that language; it has proved a most acceptable present to the Calmucs, and the language of it has been pronounced excellent.

Among the new editions of the Scriptures printing in Russia, the following deserve to be particularly mentioned:

The New Testament, in the language of Moldavia, a dialect of the modern Greek, for the inhabitants of that country and Wallachia; the Gospel of St. Luke, in the Tartar dialect, under the care of the Missionaries at Astrachan, who have removed from Karass to that place; and the New Testament in the Samogitian dialect. The Samogitians were not converted to the Christian religion before the fifteenth century, and have never yet had a version of the Scriptures in their language. The new translation has been made by the Catholic Bishop of Samogitia, who had resolved to print 1,000 copies of it at Wilna, at his own expense. This edition is now extended, by the liberality of the Committee at St. Petersburg, to 5,000 copies; and your Committee have had the satisfaction to assist it by a donation of 250*l*.

Branch Establishments have been formed at Astrachan, Theodosia, and Haskaf; of these the two former are entitled to more distinct notice.

Both these Institutions appear admirably calculated for the extensive circulation of the Scriptures. From Astrachan, which is the seat of a Bishop, who is Vice-President of the Society there, they may be distributed in Persia, Georgia, and the countries to the east of the Caspian; and both Persians and Tartars have evinced a readiness, and even an anxiety, to receive them.

Theodosia, or Kaffa, is a sea port town of the Crimea; and the new Society there proposes, in its operations, to embrace the whole of that Peninsula, and in general the countries lying on the shores of the Black Sea, including the Abazi, Mingrelia, and Anatolia, or Asia Minor, without any assigned limitation, and may, by the blessing of God, to use the language of Mr. Pinkerton, "prove the means of rekindling the Christian flame among the Churches of Asia Minor, where first the great Apostle of the Gentiles preached the doctrine of the Cross."

The great importance of this new Institution, which is proceeding with zeal and activity, has induced your Committee to encourage its exertions by a grant of 500*l*.

The Committee of the Russian Bible Society, with that zeal which has so invariably marked their proceedings, have adopted a proposal submitted to them by their noble President, that Mr.

Pinkerton should be authorised to make a tour through the Southern Provinces of the Russian Empire, for the special purpose of promoting the great object of their Institution, by communicating with the Auxiliaries already established, encouraging the formation of new ones, and in every other mode which his observation and judgment might suggest. For this purpose it was further resolved, that he should be provided with recommendatory letters from the President of the Russian Bible Society, in the name of the Committee, to the Bishops and Governors of the different Provinces, soliciting their assistance to facilitate the execution of his mission.

Your Committee have now to mention a circumstance which will be heard with the deepest interest, that his Majesty the Emperor of Russia, who has evinced an undeviating attachment to the Russian Bible Society, has recommended to the Holy Synod, through Prince Galitzin, to procure a translation of the Bible into the modern Russian. His Majesty had observed, that, while the Society was supplying all the nations in Russia with the Scriptures, the Russians themselves were obliged either to read the Divine Oracles in a language they understood imperfectly, or in a foreign tongue: for, the translation of the Slavonian Bible having been made in the ninth century, the language of it differs more from the modern Russian, than Wickliff's translation of the Bible from the modern English Version. The Holy Synod, anxious to promote among their countrymen the knowledge of Divine Truth, most cordially and unanimously adopted the recommendation of his Imperial Majesty; and it was accordingly resolved that the Scriptures should be translated into the Russian language, under the superintendence of the Spiritual Academy; that the translation should be revised by a Committee of the most learned of the Clergy, and afterwards published by the Russian Bible Society in two columns, Slavonian and Russian. The idea of this noble work is the exclusive property of his Imperial Majesty, the pure suggestion of his own benevolence; and the Russian Bible will remain an imperishable memorial, both of his piety, and of his paternal solicitude for the welfare of his subjects. Considering the progress made by the Russian Bible Society, during the three years of its existence, the interest which it has excited in the public mind, the co-operation of persons of the highest rank, both civil and ecclesiastical, the energy of its operations, and the ardour which animates its Auxiliaries, it may be confidently hoped, that, by the blessing of God, it will prove the source of permanent and extensive benefit, not only to the subjects of the Russian Empire, but to the inhabitants of various adjoining countries.

In this confidence, your Committee cannot but rejoice, that, in addition to the grants already mentioned, for particular purposes, they have been enabled to assist its general operations by a donation of 1000*l*.

They have also voted to the Auxiliary Societies at Mittau, Riga, Reval, and Arensburg, in the island of Oesel, severally, the sum

of 500*l.*, for the purpose of assisting them to publish editions of the whole Bible, in the Lettish and Estlandish dialects : the sum of 300*l.* has also been granted to the Finnish Bible Society at Abo, for printing an edition of the Finnish New Testament in stereotype.

To the above particulars your Committee have to add, that a Bible Society has been established at Strasburg, which has been assisted with a grant of 500*l.* ; and that, at Paris, 3000 copies of Ostervald's New Testament have been printed, during the last year, from the stereotype plates, under the direction of the Protestant Consistories, and an edition of 6000 is now in the press ; making, when completed, a total of 13,000 copies.

The preceding statement not only exhibits the spirit which animates so large a portion of the Continent of Europe for making known the ways of God upon earth, but proves that your Committee have not been deficient in availing themselves of every opportunity to fan the generous flame.

On the European division of their Report, little remains to be said. The situation of Malta has long been found convenient for accomplishing the purposes of the Society in various directions, especially in the Grecian Islands and the Levant, and particularly for supplying commanders of vessels with copies of them, for distribution on their respective voyages.

The Depository there is kept regularly supplied ; and they have the pleasure to acknowledge the receipt of 33*l.* 10*s.* 10*d.*, a contribution from the British Merchants at Valetta.

(To be continued.)

Eighth Report of the Jews' Society, (of London.)

(Continued from page 168.)

GROWING DISPOSITION OF THE JEWS TOWARDS CHRISTIANITY.

In some of the earlier publications of this Institution, it was stated, that there were reasons for believing that a change was gradually and silently operating among the Jews, and that many of them were secretly well inclined towards Christianity. It affords your Committee the most sincere satisfaction to call your attention to the evidence of this happy change, which may be collected from the later Reports of the various branches of the British and Foreign Bible Society, in this Metropolis.

In the St. Saviour's and St. Thomas's districts of the Borough, there are three or four Jewish families subscribers to the Bible Association. In St. George's, a Jew contributed for the purpose of obtaining a Bible for a Christian boy who worked with him. A few doors from his house, one of the Children of Israel, a native of Poland, though himself possessed of a Bible in his vernacular tongue, enrolled his name as a subscriber. In the same Association, another Jew is mentioned as having become an active member of the Committee.

The Third Annual Report of the Covent-Garden Bible Associa-

tion announces the interesting fact, that among one thousand names who have, within less than four months, been added to their lists as subscribers, they have the happiness to number many of the Stock of Israel. — A Jewess is said to have subscribed to procure a Bible for a little boy who is her neighbour. Another of the Children of Israel voluntarily came forward to subscribe for a Bible; and being asked, whether it was with the consent of his parents, he replied, "O yes: my father gave me permission to subscribe for a Bible, whenever opportunity presented itself." In the same district, three Jewish youths voluntarily offered their services as collectors; one of whom, after having been not among the least active members of the Committee, tendered his resignation with the following observation: "The Bible which I have received from the Association teaches me to honour my father and my mother; and as they have ordered me to give up collecting for the present, I must do it."

Some persons may, perhaps, be inclined to deduce an inference from the foregoing particulars, that the conversion of the Jews will be accomplished by the general diffusion of the Christian Scriptures, without the aid of more appropriate and special means; and, therefore, that the formation of this Society was not called for by the necessity of the case. Is it, then, your Committee would ask, at the moment when the fields are seen to be ripe, and ready for the harvest, that the judicious husbandman deems it consistent with a just and prudent economy, to refuse the help of additional labourers? Is it, at that crisis of the battle when victory seems almost his own, but is not yet achieved, that the able commander rejects the aid of reinforcements? Your Committee, so far from thinking that the above encouraging facts have any tendency to show that this Institution was superfluous, are disposed to draw from them an altogether opposite deduction, and to argue that the circumstance alluded to, when connected with all the other stupendous signs of the times, decidedly prove that this is the precise period when the formation of this Society was urgently called for; because now, for the first time since the Apostolic age, there are those indications, from which we may confidently anticipate the approach of the re-union of the Children of Israel to the Church of God.

While, therefore, your Committee do most sincerely rejoice, and give thanks to God for any measure of success in converting Jews to the Christian faith, which he may vouchsafe to the efforts of Bible Societies, they still feel confident that the spiritual interests of that people, so widely scattered over the globe, and differing so much from all the nations among whom they sojourn, in habits of life, in literature, opinions, and prejudices, in the associations brought home to their minds by the splendid history of their early fortunes, and the bright anticipations of their future destinies, cannot be adequately promoted, without becoming a distinct and separate province of Christian philanthropy, under the

charge of an appropriate institution, attracting to, and concentrating in itself, as large a portion as may be, of those gifts and talents which are best adapted for the department of Jewish literature, and discussion.

Besides, though it be certainly true that some of the less bigoted Jews are willing to read the English version of the Scriptures, yet it is equally ascertained, that many of that people, and, in general all among them who are warmly attached to Judaism, will either not receive the Christian Scriptures at all in an English dress, or are, at least, likely to pay much more respect to them when translated into Hebrew.

Your Committee would here remark, in illustration of what has been said, that though the Shanscrit be no longer a living language in any part of India, yet the Baptist Missionaries in Bengal have judged it expedient to translate the Scriptures into that tongue, because the learned among the Hindoos read with avidity any thing presented to them in Shanscrit, while they would receive, with little respect, versions of the Scriptures in the popular dialects.

(*To be continued.*)

Summary view of the London Missionary Society, in 1816.

This Society, composed of Christians of various denominations, was established in the year 1795, for the sole purpose of propagating the Gospel in Heathen, and other unenlightened countries. It was adopted, as “a *Fundamental Principle* of the Society, not to send Presbyterianism, Independency, Episcopacy, or any other form of Church order and government (about which there may be difference of opinion among serious persons) but *the glorious Gospel* of the blessed God, to the Heathen”—and on this liberal principle the Society has continued to act for twenty years. It may, therefore, hope for the support of candid Christians of every class. The Society has been so much succeeded by the blessing of God and the liberality of the public, that about seventy or eighty Missionaries, including several converted Heathens, are now employed, in about forty different places, in preaching the Gospel, in translating the Scriptures into several languages, and in keeping schools for the children of the natives. The following affords a compendious view of the operations of the Society.

MISSIONARY STATIONS, &c.

BRITISH INDIA.

Vizagapatam, commenced in 1805. John Gordon, Edward Pritchett, and James Dawson, Missionaries. Here Messrs. Cran and Des Granges, Missionaries, began the translation of the Scriptures into the Telinga; three Gospels are already printed and now circulating by Ananderayer, a converted Bramin; and other parts of the Bible are in progress. Schools are also established here,

with the prospect of great good being done to many native and half cast children.

Ganjam on the Orissa Coast, commenced 1813. Wm. Lee, Missionary. A church has been built for him ; and he also superintends a school.

Madras, commenced in 1805. W. C. Loveless and Richard Knill, Missionaries. Mr. Loveless for some years instructed the youths in the Male Asylum : he now teaches in the Missionary Native Free School, and preaches in his newly erected chapel in the Black Town. R. Knill is on his voyage to India.

Bellary, in the Mysore, commenced 1810. John Hands, J. Taylor and Wm. Reeve, Missionaries. Mr. Hands is translating the Scriptures into the Canara language ; he has also established several schools, in which he is assisted by Mr. Joseph Taylor, a native of the country and his first convert. Mr. Reeve is on his voyage to India.

Tinevelley Country, near Cape Comorin, commenced in 1806. W. J. Ringletaube, Charles Mead and Samuel Render, Missionaries. Mr. Ringletaube preaches in six or seven churches lately erected by him, and superintends several schools taught by native Catechists, who receive support from the Society.

Chinsurah, near Calcutta, commenced in 1813. Robert May, Missionary. He has established twenty schools in Chinsurah, Chandernagore, Calcutta, and other places in the neighbourhood. There are 1651 children in these schools, among whom are 258 sons of Bramins. Mr. Pearson will soon proceed to India, to assist in the superintendence of the schools, the benefits of which are likely to be widely extended, and on an improved plan, highly commended by the gentlemen of the country.

Calcutta, about to be commenced by H. Townly and J. Keath, Missionaries.

Surat, commenced 1815. James Skinner and Wm. Fyvie, Missionaries.

Ceylon, Columbo, commenced in 1805. J. D. Palm, Missionary. J. D. Palm sent out as a Missionary is now minister of the Dutch church in Columbo. Mr. Erhardt and Mr. Read superintend schools in *Matura* and *Amlamgooddy*.

CHINA.

Canton, commenced in 1807. Robert Morrison, Missionary. Mr. Morrison has effected the highly important object of the translation and printing of the New Testament in the Chinese language. Thus, through the medium of the Holy Scriptures, a way is opened for the introduction of the saving knowledge of life and immortality, into an empire calculated to possess the immense population of hundreds of millions. He has also translated the Book of Genesis and the Psalms. He has likewise composed a Chinese grammar, printed in Bengal, and a large Chinese Dictionary, which is now printing at Macao.

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Java, Batavia, commenced in 1814. John C. Supper, Missionary, officiates in the Dutch Church; is Secretary of the Auxiliary Bible Society in Batavia, and circulates the Chinese and other Scriptures.

Samarang, commenced in 1814. Gottob Bruckner, Missionary.

Amboyna, commenced in 1814. Joseph Kam, Missionary.

Malacca, commenced in 1815. W. Milne and C. H. Thomson, Missionaries. Mr. Milne is engaged in translating and dispersing the Chinese Scriptures and Tracts, and publishes a religious Magazine monthly. Mr. Thomson is learning the Malay language.

Isle of France, commenced in 1814. J. Le Brun, Missionary.

SOUTH AFRICA.

Stellenbosch, 26 miles from the Cape, commenced 1802. J. Bakker, Missionary.

Tulbagh Drosdy, 40 miles from the Cape, commenced 1804. Ariel Vos. *Bosjesveld*. Cornelius Kramer, Missionary.

Caledon, formerly called *Zurebrack*, near Zwellendam, about 150 miles from the Cape, commenced in 1811. John Seidenfaden and Michael Wimmer, Missionaries.

Hooge (or *High*) *Kraal*, about 300 miles from the Cape, commenced 1813. Charles Pacalt, Missionary.

Bethelsdorp, about 500 miles from the Cape, commenced in 1803. J. Read, J. G. Messer, — Hooper (pro tem.) By the blessing of God on the Ministry of Van der Kemp, Read, Ulbricht, and others, hundreds of Hottentots and other Africans have been converted. Their improvement in civilization is great, and they practise no less than sixteen trades. The settlement consists of about 1200 persons. Four hundred and forty-two adults, besides children, have been baptized. They are now building a school-house and printing-office, and the Society is about to send a Printer.

Theopolis, about 600 miles from the Cape, commenced in 1814. J. G. Ulbricht, and D. Verhoogd, native assistant, Missionaries.

Caffraria, 700 miles N. E. from the Cape, commencing 1816. T. Williams and Tzatzoo, a son of a Caffre Chief, Missionaries.

Thornberg, or *Vanderwalt's Fountain*, in the Bushmens' Country, about 500 miles from the Cape, commenced in 1814. Erasmus Smith, and J. Goeyman, a native, Missionaries.

Griqua Town, formerly called *Klaar Water*, near the Orange River, about 700 miles north of the Cape, commenced in 1802. Wm. Anderson and H. Helen, Missionaries. B. Berend, J. Hendrick, P. David, and A. Watertoon, native assistants. At this settlement many have been converted, and have evinced their improvement in civilization by the cultivation of very considerable tracts of land.

Bethesda, formerly *Oorlam's Krall*, on the Great River, about 700 miles from the Cape, commenced 1808. C. Sass, Missionary.

Pella, in South Namaqua Land, about 500 miles north of the

Cape, commenced in 1811. J. Bartlett, J. Marquard, Missionaries. Albrecht and his companions having been driven by a lawless plunderer, from Warm Bath, in the country of the Great Namaquas, where much good had been done, established themselves at Pella, not far distant from their former situation, and where they have been followed by five hundred of the Namaquas.

Klip Fountain, Great Namaqua Country, north of the Great River, 550 miles from the Cape, commenced 1815. H. Schmelen, Missionary.

Africaner's Krall, near the Great River, about 550 miles from the Cape, commenced 1815. E. Ebner, Missionary. There are upwards of twelve native preachers at different stations, who materially assist in diffusing the knowledge of the Gospel.

Latakkoo, *Makoon's Krall*, and *Malapeetzee*, about 1000 miles from the Cape. Missions to these places are about to be commenced by Messrs. Evans, Hamilton, and Barker, with the native teachers, Cupido Kakalak and Kruisman Heikam.

The Gospel is preached occasionally at several other Kralls, so that the number of places occupied by the Missionaries in South Africa may be reckoned 20 at least.

Mr. Kicherer, who was some time a useful Missionary at Zak River, has been for several years past Minister of the Dutch Church at Graff Reinett.

At *Cape Town* Mr. George Thom has resided several years, and has been remarkably useful, both to Europeans and slaves.

MEDITERRANEAN.

Malta, commenced in 1811. The late Bezaleel Bloomfield laboured here, and was preparing to visit the Greek Islands. Since his decease the Directors have appointed Isaac Lowndes to succeed him in that station. He expects to sail shortly.

BRITISH NORTH AMERICA.

The Society sent Missionaries to afford temporary aid, in the support of infant Congregations, rather than to establish Missionary settlements.

Canada, Elizabeth-Town, 1813. Wm. Smart, Missionary.

Augusta-Town, 1813. John Cox, Missionary.

Quebec, 1812, George Spratt, Miss. (pro tempore.)

Prince Edward Island, Edward Pidgeon, Missionary.

Newfoundland, St. John's, William Hyde, Missionary.

WEST INDIES.—DEMERARY.

Le Resouvenir, commenced in 1808. Here Mr. Wray laboured for several years with much success; upwards of 900 negroes attended preaching, and were much attached to the Missionary. Since his removal, other Missionaries have laboured here, and a stated preacher will be sent as soon as possible.

George Town, commenced in 1809. John Davies and Richard Elliott, Missionaries. A considerable number of negroes repair to George-Town, to hear Mr. John Davies, some from the distance

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of many miles; the chapel is crowded, and many listen at the doors and windows. More than a thousand attend on Sunday morning; not fewer than 5000 negroes attend in rotation, a great number of whom learn the Catechism. They have established among themselves an Auxiliary Missionary Society, composed of people of colour and of slaves, whose subscription, inserted in the last report, amounted to 189*l*.

Berbice, commenced in 1814. John Wray, Missionary.

Trinidad, commenced in 1809. Thomas Adam, Missionary. Mr. Thomas Adam preaches regularly at the town of Port of Spain, and once a month at another place at a distance.

Tobago, commenced in 1808. Mr. Elliott laboured here for several years, but removed to Demerary. At present the Society has no Missionary here.

SOUTH SEA.

Otaheite and *Eimeo*, commenced in 1797. John Davies, James Hayward, William Henry, Wm. Scott, Saml. Tessier, Charles Wilson, Henry Nott, and Henry Bicknell, Missionaries. At this first station of the Society the Missionaries arrived 6th of March, 1797, and were favourably received; they laboured with little apparent success till lately; but after fifteen years perseverance there is reason to believe that many are converted. About 300 persons have desired their names to be inserted in a book as worshippers of the living and true God, having renounced idolatry. They attend the preaching of the Gospel, and observe the Lord's day. They are distinguished from their countrymen by the name of "Bure Atua," or the Praying People.

There are, also, in the school nearly three hundred persons, chiefly Adults. Many of the Chiefs are among the number who have renounced idolatry, and the Chiefs of several other islands are desirous of receiving Missionaries.

Four additional Missionaries are now on their voyage, viz. J. M. Orsmond, Charles Barff, Launcelot Edw. Threlkeld, Wm. Ellis.

Seminary at Gosport.—There are now 16 Students under the tuition of the Rev. David Bogue, preparing for Missionary labours, and several others are accepted for the work.

Stations in Asia	12	Missionaries	23
Africa	20	Ditto (including 12 native preachers) .	36
North America	5	Ditto	5
South Sea	1	Ditto	12
West Indies	5	Ditto	4
Total	43		80

CONTRIBUTORY SOCIETIES.

Auxiliary Societies, Congregations, Boarding Schools, Sunday Schools, &c.
 England, 230; Wales, 23; Scotland, 26; Ireland, 7. *Foreign*—Cape of Good Hope, Bethelsdorp, Stellenbosch, Madras, Bellary, Newfoundland, Demerary, 7. Total 293.

Historical Sketch of the Society for Propagating the Gospel among the Indians and others in North America.

The origin of this society may be traced back to the year 1762, when a number of gentlemen associated for the purpose of establishing a Society for the promotion of Christian knowledge. In prosecution of this benevolent and pious design, they collected a considerable fund, and obtained from the colonial government an act of incorporation. When this act was sent to England for allowance, the Archbishop of Canterbury obtaining a negative from the King, it fell, of course, and nothing more was heard concerning it until after the war, which established American Independence. In 1787, a number of gentlemen in Boston and the vicinity, received a commission from the Society in Scotland for promoting Christian knowledge, to superintend the funds of the Society, which were devoted to the purpose of Christianizing the Indians of America.

The board of commissioners, excited by the exemplary zeal of their European brethren, revived the plan, which had before proved abortive; and forming themselves into a Society similar to that in Scotland, were incorporated in November 1787, by the name of "The Society for propagating the Gospel among the Indians and others in North America."

On the recommendation of the legislature a Brief was issued by Governor Hancock in 1788, for a collection in all the religious societies of the state. The amount of the collection was 1561 dollars; and this original fund was greatly increased by private subscriptions among the members of the Society, and other pious and benevolent persons. Among the first and most generous contributors were, the Hon. John Alford, Esq. James Bowdoin, Esq. (afterwards Governor of the Commonwealth,) Moses Gill, Esq. (afterwards Lieutenant-Governor,) William Hyslop, Esq. Hon. Samuel Dexter, Esq. Hon. Thomas Russell, Esq. Hon. Jonathan Mason, Hon. Wm. Phillips, and Eben. Storer, Esq. At later periods, the Rev. Eliakim Wyllys, and others, have made additional donations. The Hon. John Alford, Esq. of Charlestown, in his last will, devised a large sum to be devoted to the purpose of spreading the knowledge of the Gospel among the heathen; and, on the incorporation of this Society, his executor, Richard Cary, Esq. transferred to it ten thousand six hundred and seventy-five dollars.

The Society, for several years, received generous annual grants from the legislature, and its funds have been greatly augmented by the frequent and liberal donations of its President, the present Lieut. Governor of the Commonwealth.

In the application of the portion of the funds devoted to the Indians, the Society have consulted the best interests of a people, whose character and habits are extremely adverse to moral and religious improvement. They assisted in the support of the Rev. Mr. Mayhew, at Martha's Vineyard, of Rev. Mr. Hawley, at

Marshpee, and of Rev. Mr. Sergeant, at New-Stockbridge ; all of them Missionaries to the Indians.

The corporation of Harvard College, having funds for Indian purposes, had united with the Society in supporting these several Missionaries, until 1809, when, by agreement, the entire charge of the Marshpee and Vineyard Indians was assumed by the corporation ; and the Society engaged to pay the same sum that had usually been paid by the corporation towards the support of the permanent Missionary at New-Stockbridge. For some years the Society employed a Missionary to the relics of the Narraganset Indians.

In 1812, a school house was erected for them at Charlestown, R. I. the place of their residence, at the expense of the Society ; and a school-master has since been employed there, with encouraging success. On Martha's Vineyard the Society have supported a number of small schools for Indian children, and have furnished to the schools at Marshpee, Oneida, and New-Stockbridge, books, paper, and other necessities. They have supplied the inhabitants of New-Stockbridge with many implements of husbandry, such as ploughs, chains, and hoes ; assisted them in building school-houses, and a house for their minister ; defrayed the expense of printing the Assembly's Catechism ; which had been translated into the language of these Indians ; and furnished them with a competent supply of practical religious books. The attempts of the Society have hitherto been confined to those tribes interspersed among the white inhabitants, or living in their neighbourhood ; but it is their wish, as their means and opportunity will admit, gradually to disseminate Christian knowledge among more distant tribes. The notices given of those tribes in a recent report from Mr. Schermerhorn, who travelled through the Indian territories, will not fail to receive their attention. Their labours may now be more intelligently directed, and especially should they receive what the writer of the report has encouraged them to expect, " A view of the religious notions, the state of morals, the peculiar customs and manners, and the government of the Indians : together with his views of the best manner of conducting Missions among them." Besides an attention to the natives, the Society has employed Missionaries, distributed books, and assisted schools, among the white inhabitants in the frontier settlements, and in other parts of the country, as exigencies have required.—The District of Maine has been the principal object of these charities ; but they have occasionally been directed to various destitute regions of New-England and parts adjacent. Five Missionaries are now employed in the District of Maine ; and several others receive an allowance, as ministers, or teachers of youth. The Missionaries have generally been ordained ministers. Upwards of 33,000 books and tracts have been distributed by the Society.

Recorder.

COMMUNICATED FOR THE CHRISTIAN HERALD.

Extract of a letter from a distinguished Clergyman in England, on a tour through the country, for the purpose of establishing Bible Societies.

"On the Monday after my return, I proceeded with my excellent colleagues for Norwich, where a numerous and respectable meeting was held on Wednesday, in a very spacious and commodious hall.

"The Mayor Presided—The Bishop spoke with great decision and equal liberality; and the result of the whole was the establishment of the *Norfolk and Norwich Bible Society*. About 700*l.* were subscribed, and one happy, amiable sentiment appeared to pervade the company. My colleagues and myself adjourned to Earham, (about two miles from Norwich,) the residence of the late John Gurney, where we had passed the preceding day, and where we witnessed the emanations of piety, generosity and affection, in a degree which does not often meet the eyes of mortals.

"Our host and hostess were the Gurneys Quakers, who with their guests amounted to 34.

"A Clergyman, at the instance of one of the family, and I presume with the cordial concurrence of the rest, read a portion of the Scriptures morning and evening, and twice we had prayers. I should have said *thrice*, for before dinner, on the day of the Meeting, the pause encouraged by the Society of Friends, was succeeded by a devout address to the Deity, by a Female Minister, Elizabeth Fry—whose manner was impressive, and whose words were so appropriate, that none present can ever forget the incident, or even advert to it, without sensations alike powerful and pleasing. The first emotion was surprise, the second awe, the third pious fervour. As soon as we were readjusted at the table, I thought it might be serviceable to offer a remark, that proved the coincidence of my heart with the devotional exercise in which we had just been engaged. This had the desired effect—Mr. Owen and others suggested accordant sentiments, and we seemed generally to feel like the disciples, whose hearts burned within them, as they walked to Emmaus. The days passed in this most excellent family were opened with joy, and closed with regret—few such days will occur again. Yet when devotion shall cease to be measured by days, pleasure far more intense shall spring up for ever fresh; and all the Members of the vast Household of Faith shall behold each other, in a scene where purity is unblemished, and harmony uninterrupted, and bliss complete and everlasting.

"When shall I wake and find me there."

BIBLE SOCIETIES.

"The Methuen Domestic Female Bible Society," was organized the 19th June last, in the Rev. J. W. Eastman's parish in Methuen, (Mass.) Mrs. Mary Eastman, President; Mrs. Betsy Fry, Treasurer. The number of members is about 50.

The *Columbian County B. S.* (N. Y.) instituted 7th October last, at *Claverick*, auxiliary to the *American B. S.*

The *B. S.* of the *District of Columbia*, has also become auxiliary to the same. These make the number of auxiliaries to the *Am. B. S.* to be—65.